THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith"* (ROM. 1: 16, 17).

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## OBEDIENCE TO DIVINE COMMANDS.

PRESIDENT CHARLES W. PENROSE.

*(Continued from page 419.)*

THE Lord has disclosed to us in section 132 of the Doctrine and Covenants a revelation concerning His ways and concerning things of time and things of eternity. Among them is the law of celestial or eternal marriage. That is only one of the principles revealed there. Here is what the Lord says in verses 8 to 11 of that section in the Doctrine and Covenants:

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

Will I accept of an offering, saith the Lord, that is not made in my name?

Or will I receive at your hands that which I have not appointed?

And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

Just think that over. That is an eternal principle. God reveals what He wants done and His people are to abide by it and carry it out in their lives.

The revelation goes on to say:

I am the Lord thy God, and I give unto you this commandment—That no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be throw down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

Based upon this principle the Lord continues:

Therefore, if a man marry a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world. Therefore, they are not bound by any law when they are out of the world.

Further than this the Lord goes on to say:

And again, verily I say unto you, if a man marry a wife and make a covenant with her for time and all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world because they are not joined by me, neither by my word.

So, therefore, the Lord institutes His order of eternal marriage and He warns His people that unless they abide by that law their union cannot be continued, they cannot increase in the world to come, and their marriage does not last any longer than the time that they live in the flesh. After death comes that is the end of it.

Now why should the Lord accept of all those different religions that men have made? Why should the Lord accept of offerings that men offer which He has not commanded, when they neglect to do that which He *has* commanded? There is no reason in my mind why he should. Therefore, says the Lord, if men do this and they do not abide by His law, it does not continue. So, here is something we should understand and teach to our children. Mothers and fathers in Israel, make it plain to your children, not in an offensive way, as some have done, but show them what the Lord ordains and why He ordains it, so that they may, if they will, enter into the new and everlasting covenant of marriage as God has ordained, do that which will continue in and after the resurrection from the dead and abide eternally; wherein they will find everlasting increase and power and dominion worlds without end.

In the sectarian world there are a number of religious organizations. All of them, perhaps most of them at any rate, have some good in them. That which is good and true is all right; but there is not one of them according to that revelation, that has been set up and ordained by direct command of the Lord. This Church is *sui generis*. It is of itself. There is no other organization on the face of the earth that has been organized under direct revelation and commandment of the Most High, and organized personally under the direction of Jesus Christ, the Only Begotten Son of God in the flesh. Hear Him, O ye nations! Hear Him, O ye Latter-day Saints! Find out what the Lord has commanded and obey it and there shall be peace in your souls and you shall have contentment, not only the remission of your past sins, but you shall have the abiding witness in your souls that gave so

much comfort to our brethren who spoke this morning, and we can all have it, as one of them testified.

Now then, that is the principle upon which that commandment is founded, by which our people are told to enter into the sacred order of celestial, that is, eternal marriage. If a man marry a wife in the new and everlasting covenant and it is sealed upon their heads that that marriage shall endure, and they live according to it, they shall come forth in the first resurrection, and they will continue in it forever and ever and there is no end to their increase and their glory and their dominion and their power. It leads to infinitude, which we cannot fully comprehend now but which we will when we receive that Spirit in its fulness and receive our resurrected bodies, quickened after the power of endless life; we enter into an infinitude of knowledge which will come to us; and the ages and ages go on and there is no end to it.

Now, I know this is true. I know it just as I know that I live, that the Lord, in these last days, has commenced the work referred to by all the holy prophets since the world began, to set up His Church and Kingdom. This is "the Kingdom of God." This is the Kingdom of heaven into which no one can enter except in the way that the Lord has provided. Christ says: "I am the way, the truth and the life. No man cometh to the Father but by me," and "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And he has declared that we cannot enter into the kingdom except by the door, not only for the remission of sins but to enter into the Church and kingdom of God. That is what he taught to Nicodemus. He told Nicodemus, first, he could not see the kingdom unless he was born again; and the Apostles taught, in their letters to the churches of their time, that they had to be "born of the word of God" that comes through Christ, which opens the eyes, which enables people to see the truth. "Faith cometh by hearing, and hearing by the word of God," says Paul. But, "how can they hear without a preacher, and how can he preach except he be sent?" (Rom. 13: 17). That is the idea. God sends men to speak his word by the power of the Holy Ghost, and the Spirit resting down upon the hearers who are willing to receive it, kindles faith in their souls by the testimony that is born and they see the light right here. And then very often, in our public gatherings, in the streets and in our meeting places, and by seeing that which is right, faith is kindled in their hearts, which is the beginning of the gospel of Christ, the beginning of true religion. Faith in the true God is the beginning of true religion, and that leads to repentance. This is what Oliver Cowdery could not understand when he had that dispute with the Prophet Joseph, in the rise of the Church. The revelation says that all who have "received the Spirit of Christ unto the remission of their sins shall be received by baptism in the Church" (Doc. and Cov., Sec. 20: 37). Oliver

could not understand that, and he had the hardihood or assumption to call upon the Prophet Joseph, in the name of God, to erase that from the revelation, but of course the Prophet did not erase it. He had received it from the Lord, and it is the eternal truth. What the people of the world need is something to lead them up to repentance, and then to be baptized for the remission of sins, and this is the operation, the first operation of the Spirit of Christ in the soul of man. Seeing the kingdom and entering into it are different operations. When he hears the word and believes it, faith is kindled in his heart and it leads to repentance, and repentance to baptism, wherein is the remission of sins, and he comes in by the door into the Church or Kingdom of Christ, and is then confirmed by the laying on of the hands that he may receive the gift of the Holy Ghost—that is, the Holy Ghost as a gift, an abiding witness, a continual testimony, something that stays in the soul, not given like a flash of light for a time and taken away again, not like the temporary light that lights every man that comes into the world, although it is from the same source; but the abiding witness as a gift from God, as Peter taught on the day of Pentecost, when the Jews began to see that they had been in the dark and that their nation had rejected the Messiah. They cried: "Men and brethren, what shall we do?" Then said Peter: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive *the gift of the Holy Ghost*. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;" all that receive the word, if they believe and repent and are baptized shall receive the Holy Ghost. They are first born of the word, next born of the water and the Spirit. (Read I. Peter 1: 23; James 1: 18).

(TO BE CONCLUDED).

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## A FAREWELL MESSAGE.

BEFORE the great Russian philosopher, Tolstoi, passed from earth, he left this farewell message to the world:

"Instead of returning evil with evil, try to return evil with good; to say nothing ill of men; to act kindly even with the ox and dog.

"Live thus one day, two days or more, and compare the state of your mind with the state in former days.

"Make the attempt and you will see how the dark, evil moods have passed away and how the soul's happiness has increased.

"Make the attempt and you will see that the gospel of love brings not merely profitable words, but the greatest and most desired of all things."—*Deseret News.*

## THE MOTIVE FOR GOODNESS.*

ROBERT A. MILLIKAN.

SCIENCE in bringing to light the now generally admitted, though not as yet obvious and undisputed fact, that this is not a world in which things happen by caprice, but a world governed throughout by law, has presented the most powerful motive to man for goodness which has ever been urged upon him. . . . That "whatsoever a man soweth that shall he also reap" is no longer merely a biblical text; it is the truth which has been burned into the consciousness of mankind by the last hundred years of the study of physics, chemistry and biology. Science, then, not only teaches that God is good, but it furnishes man with the most powerful of motives to fit in with the scheme of goodness which God has proved in nature. It teaches him not only that disease breeds disease, but also, by inference at least, that hate breeds hate, that dishonesty breeds dishonesty, that the "wages of sin is death," and on the other hand that love begets love. It teaches him that the moral laws and the physical laws alike are all laws of nature, and that the violation of either of them leads to misery.

In closing this brief statement of the faith of the scientist, let me present a situation and a question. In the spring of 1912 the great ship *Titanic* had collided with an iceberg and was doomed. She was about to sink. The lifeboats were insufficient. The cry went up, "The women first!" The men stepped back. The boats were loaded and the men sank with the ship. You call it an heroic act. Why did they do it? Perhaps you answer, because it was the law of the sea and the men preferred to die rather than to live after having broken that law. Then take a simpler case, for I want a more fundamental answer. Two men were clinging after the wreck to a floating piece of timber. It would not support them both. One of them voluntarily let go and sank. Heroisms of just this sort happened thousands of times during

*An extract from the article, "A Scientist Confesses His Faith," in the *Christian Century*, wherein the distinguished physicist sets forth the harmony of Science and Religion. Many of the leading contemporaneous scientists of America are named and cited as being men of "deep religious conviction." Of Newton, Faraday, Maxwell, Kelvin, and Raleigh, the author says: "No more earnest seekers after truth, no intellects of more penetrating vision, can be found anywhere, at any time, than these, and yet every one of them has been a devout and professed follower of religion." And he states: "It pains me as much as it did Kelvin to hear crudely atheistic views expressed by men who have never known the deeper side of existence." Professor Millikan bears the unique distinction of being the first to succeed in isolating an electron. He is now director of Norman Bridge Laboratory of Physics, California Institute of Technology.

the war. Men threw away their lives for a cause. Such events happen every day in times of peace. Why do they happen? Because men and women prefer to die rather than to live in the consciousness of having played the coward, of having failed to play their part worthily in the great scheme of things. It is true that not all men are like that, but I am optimist enough to think that most men are. But now come back to the question, why are most men like that? Simply because most men believe that there is such a world scheme; that they are a part of it, that their deaths are going to contribute to its development, in short, because most men believe in God. This is the obvious inference from the fact that men are willing to die for a cause. They may not know whether there is personal immortality for them or not, but they do know with absolute certainty that they live on in memory and in influence; many of them, too, have faith to believe that they live on in consciousness, but in either case they are a part of a plan of development which gives meaning to life. In other words, men who have the "stuff" in them which makes heroes all believe in God, in "a power in the world which makes for righteousness." Without that belief there is no motive for heroism or for self-sacrifices of any sort, nor any such thing as "the development of the consciences, the ideals, and aspirations of mankind," which I said above was the task of religion, for there is then no basis for ideals or aspirations. This is why Kelvin said that "belief in God is the foundation of all religion."

If there be a man who does not believe, either through the promptings of his religious faith or through the objective evidence which the evolutionary history of the world offers, in a progressive revelation of God to man, if there be a man who in neither of these two ways has come to feel that there is a meaning to and a purpose for existence, if there be such thorough-going pessimism in this world, then, may I and mine be kept as far as possible from contact with it. If the beauty, the meaning and the purpose of this life as revealed by both science and religion are all a dream, then let me dream on forever.

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## COMMENDABLE CONFERENCE AT LIEGE, BELGIUM.

The Liege district held its annual conference Saturday and Sunday, June 16th and 17th. Many points, among which are the following two, made this a significant one: (1) The co-operative spirit manifested by the elders and saints; and (2) The numerical progress shown.

The spirited discourses given by the local and visiting elders showed that the speakers had studied the French language and the Gospel, but the true criterion of the success of their work was the enthusiasm of the saints and friends manifested in the several

meetings. This indicated systematic work on the part of the elders in their efforts to come into a closer contact with the saints and the outside world and attempts on the part of the members to lead their friends and acquaintances to this contact.

Four sessions were held, besides a baptismal service and a *fête* with program. The first was held in Seraing, with two hundred and three persons present; the second was for the members at Liege, though thirty-one good friends were in attendance (one hundred and twelve was the total attendance); and the third was for the public at Liege. Two hundred and eighty persons were present. Monday morning the missionary meeting was held, and the program was presented in the evening, when there was an attendance of two hundred and sixty.

These figures are significant. A little over thirty months ago two elders, Alvin S. Nelson and Karl M. Richards, were assigned as the first missionaries to re-open the work among the Belgian people after the war. They had to overcome many difficulties, not the least of which was learning the language and taking the full responsibility of commencing regular meetings. The work was begun in Liege; after the regular evening sessions were established, Sunday-school, and later, Book of Mormon classes, were begun. The first year's work and a part of that of the second was purely preparatory—foundation building—but there was a slow and substantial progress marked. About seventy-five persons were in attendance at Liege in the conference of November, 1921. A smaller number were at a meeting held the same day in Seraing—the first since the war.

So the attendance figures of this last conference, held one and a half years later, with the existence of two strong branches, show a marked progress. There were fifteen baptisms at the Sunday morning services. The work of Conference President Alvin S. Nelson (now released), of the present Conference President Karl M. Richards, and of the missionaries who have been laboring in the conference merits commendation.

There were present at the conference: President David O. McKay and Sister Emma Ray McKay of the European mission; President Charles S. Hyde and Sister Lanora S. Hyde of the Netherlands mission; President Rulon T. Hinckley and seven traveling elders of the French Swiss conference; and President Karl M. Richards and all the traveling elders of the Liege conference.

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A MAN can not utter two or three sentences without disclosing to intelligent ears precisely where he stands in life and thought. . . . People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and if we misbehave we suspect others.—EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 12, 1923.

## EDITORIAL:

### "THE POWER OF GOD UNTO SALVATION."

AT A meeting of officers and teachers of the Hamburg conference, held June 30th, 1923, reports were made bearing upon the activity of approximately one hundred men, each of whom has been ordained to some degree of the Priesthood. *Ninety-two per cent. of these keep the Word of Wisdom.* This means that no matter what habits they had formed before they joined the Church of Jesus Christ, they now refrain from drinking tea, coffee, wine, and strong drink, and from the use of tobacco in any form. Ninety-two men out of a hundred, many of whom formerly used tobacco and drank intoxicants without heed of consequences are now clean and temperate in their lives.

Though a report was not given specifically upon their moral standing, it is understood that when they were baptized they were henceforth to keep themselves absolutely free from sexual sin; and every man who holds the Priesthood is expected to keep himself "pure and unspotted from the sins of the world." On the basis of this requirement, then, we are quite safe in assuming that one hundred per cent. of this group are clean morally.

After the meeting, I walked home with a missionary who was born in Hungary, but who emigrated to America when he was a young man. During his youth he used tobacco, and in the army and elsewhere he drank liquor. Cigarettes claimed him a victim, to such an extent that the "cigarette cough" became a constant annoyance. In the Southern States' mission he heard the Gospel as taught by the Latter-day Saints. He accepted it sincerely, and in his baptism buried his bad habits. He is now forty-five years of age, and a perfect specimen of manhood. Said he, "I'm a younger man to-day in health and vitality than I was when I was twenty-five. No hacking cough, no nervousness, not a complaint! Strict obedience to the Word of Wisdom has made me a better and stronger man in every way."

Dr. Sullivan, who was at the time head of the Bishop's Museum at Honolulu, once paid the following tribute to the native Latter-day Saints:

"They are the cream of the Islands."

He had visited the natives in their homes when making a scientific study of the Polynesian race, so he spoke authoritatively. Obedience to the Gospel had transformed their lives.

In Wellington the Minister of Native Affairs for the New Zealand Government declared on one occasion that he "wished all the Maori people were Latter-day Saints; for then they would all be good citizens." All over the world, among peoples of different races and in different climes, in so-called Christian civilization as well as among those who are characterized as heathen, the transforming influence of the Gospel of Jesus Christ as restored in these latter days, is apparent.

It is true there are many members in the Church who still indulge in intemperance and other evils, whose lives in consequence are just the same as those of any other worldly men. But their condition is but another proof of the fact that compliance with the principles of the Gospel of Jesus Christ is physical salvation as well as spiritual enlightenment—in other words, that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

In a meeting of the Relief Society of the Hamburg conference held on the day following the meeting referred to above, there was disclosed, among other features, the commendable service rendered by Sisters to mothers who are unable because of their daily labor to keep their children's clothes properly mended, and who are too poor to purchase new clothing. Visiting members of the Society collect these tattered garments, and at the weekly sewing session of the Society repair them gratuitously, and return them to the grateful mothers and blessed children. Those who are able, contribute money which is used to purchase new clothing to replace that which is beyond repair. Food and other necessities are likewise furnished. Such was the simple report of the labors of one small group of Relief Society workers. There are tens of thousands of such groups working in the Church in various parts of the world—all laboring in the spirit of the Christ to make better and happier the home conditions and social environment in communities in which they live.

Is it not true salvation to improve one's health—to make sweeter and more wholesome one's physical being? Is it not true salvation to make home life comfortable, cheerful, happy, and more God-like? Is it not conducive to the establishing of the Kingdom of God upon earth to have such homes uniting to make a community, and a number of communities, free from poverty, contention, godlessness, and immorality?

Such is one phase of the great missionary work of the Church of Jesus Christ: to transform the lives of men and women; to make permanent the home, and to permeate each home with the spirit of contentment and peace; to have members of such homes devote the resources of body and mind to the upbuilding of the Kingdom of

God, "which is not a mystical, but a real kingdom"; that thus they may become in very deed "a body of people dominated by ideals of productivity, which is mutual service."

Truly, the Gospel is "the power of God unto Salvation," here in this old world as well as in the Kingdom of the hereafter.

D. O. M.

## COMMUNICATION: A REMARKABLE MANIFESTATION.

My Dear President:

The object of this writing is to confirm a statement that I have just read from the pamphlet of the general conference held last April in the Tabernacle at Salt Lake City, Utah. President Arthur W. Horsley of the Carbon Stake of Zion, when called upon to speak, stated in his remarks that when President Heber J. Grant was sustained as the President, Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-day Saints, he appeared in the likeness of President Joseph F. Smith, and President Horsley stated that he saw him in that likeness. This is the first time that I have read of any one's seeing this wonderful vision. I am very thankful to read the testimony of this good man.

I also desire my name to go upon record, to sustain the testimony of Elder Arthur W. Horsley that there are other persons now living who saw that wonderful event. I arose and bore testimony of this wonderful thing that I had seen and heard and witnessed, and I have borne testimony of this out here in a meeting in the Sheffield conference. . . .

I was over on the wing in the Tabernacle where the bishops and counselors sat, when President Heber J. Grant was sustained as the President of the Church, and as I gazed upon him he appeared in the likeness of the late President Joseph F. Smith, and his voice was President Smith's. I sat and gazed upon him in wonder and amazement, and as I listened I said to myself, "Can this be?" My heart burned within me, and my soul rejoiced.

I bear testimony that my words are true, and I lie not, but testify in the fulness of my heart of this wonderful event. I know just as surely as I live that Heber J. Grant is a Prophet of God—approved of the Lord—the right man in the right place; the man for the hour. This is my testimony, and in all humility do I bear it, in the name of Jesus Christ. Amen.

Your brother in the Gospel,

(Signed) William Blackburn,

(Manchester conference),

June 24, 1923.

The beginning of faith is action, and he only believes who struggles; not he who merely thinks a question over.—Carlyle.

## AS A MAN THINKETH.

If a man thinks all are against him, he will soon begin to treat them so they will be. If he thinks all are his friends, he will treat them right, unconsciously, and they will soon be his friends. The man who lives his daily life according to this formula has in his make-up a spark of sound and true philosophy that will make his life brighter. If we put into all the relations with our fellows a full measure of friendliness and good-will, we are pretty sure to get it back, full and overflowing. On the other hand, if a man is suspicious of everybody, everyone will be suspicious of him. The man who goes about looking for a fight is sure to get well "licked" some day.

True friendliness is founded on sincerity. And sincerity is about the only thing in this world that cannot be counterfeited. The impulse toward friendliness springs from the very soul of man.

The world needs friendliness and kindliness, and good will, not Sundays only, but every day in the week, and every hour of the day. Think friendly thoughts. If you have a soul, don't be ashamed of it. Bring it into your breeding plant and selling operations with you. For the soul is the source and fountain-head of every good and worthy impulse. Put your faith in men. Believe they are your friends, and they will be.—From *The Aberdeen Angus Journal.*

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## LOUISA AND HER PET BAT IN SAMOA.

President John Q. Adams.

Louisa is a young woman now of more than twenty years, but she distinctly remembers her little pet bat of childhood days, and only recently she told us all about it. So interesting and unusual was the story that we should like you younger readers, more especially, to understand just what kindness and patience can do towards winning any sort of animal over to you.

You may think that about the last thing in the whole world to select for a pet would be a Samoan bat, and naturally such might be the case. But this tale may cause you to change your mind. The bats of Samoa are great, long-winged animals, which hang asleep in the dense shade of the tropical wilderness during the day. At night the air is full of them, and they fight noisily over mouthfuls of luscious yellow mangoes or mummy apples, or nip the cotton pods which grow here on great high trees, and as they fly and flit overhead in the bright island moonlight, they appear like living shadows without a resting place. The Samoans shoot and roast them, and they are pretty good food, as they are

fat and tender and rich—for those liking them. That is why Lonisa's father was out one night with his shotgun, and that is why, also, that she was able to get her pet.

As her father shot a large bat, and it tumbled to the ground dead, there was a young bat clinging to its body in fright, for he had killed the mother. He brought the baby bat home and gave it to his daughter. She wished to keep it for a pet, and so she tied one end of a piece of string to one of its legs, and the other end she fastened to a rafter overhead in their house. Then she began feeding it such food as milk, water, ripe mmmmy apples, and the sweet, tender blossoms of the cocoanut tree. It was very satisfied to sit, or hang head downward, rather, as all bats do the world over, from a piece of lumber overhead. One day Louisa removed the string and it stayed in the house, perfectly content with its new formed acquaintances—human beings. Lonisa named it Fanny.

As it grew, it would fly about the house, and then finally outside a short way, as all Samoan houses are open all the way around for comfort in the tropical climate, but never far off did it wander, until back it would come to its appreciated hanging place. In time it learned to answer to the call of its name, but only from its little eight-year old mistress, as it was shy when other people, even other members of the family, tried to coax it to them. To Louisa's call, it would fly swiftly from its high perch, and alight upon her shoulder, and sit there silently and quietly as she moved about the house, or even outside. It would even stay on her shoulder when she made trips to neighbors' homes on errands.

Thus the months went by, and this little girl and her strange pet grew more and more attached to each other. The last part of its life it had a swinging perch arranged for it out under the porch roof, from which each night or day, when not otherwise engaged, it slept, head downward. It never learned to flit and dart about for hours in search of food or fun, as all the other bats did. Instead, it seemed to shun its kind for the companionship of Lonisa, and as she kept it fed well all the time, it had no occasion to wander off. If she noticed its bit of food nearly gone, a fresh piece was hung by a string at once for it.

Sometimes the nights in Samoa grew quite chilly, and at such times Louisa would always notice that Fanny had her wings wrapped comically about her body, as a shivering old lady would a shawl, and then she would immediately bring her into a warmer room. And again, it learned to imitate the cough of Lonisa's father, as he coughed a great deal some nights in his sleep. Its sharp, clear voice would shrill and chirp as it endeavored to make itself cough, too. Finally, if someone wanted to ascertain whether Fanny was in her accustomed place or about the premises, all he need do would be to cough, and back would come her cheerful imitation.

One night, a chilly one, Louisa's father, as he lay abed late, coughed on purpose to know how Fanny was faring overhead. No familiar mocking chirp answered him, and repeating it without result, he arose and soon found her body hanging from its perch, but it was rigid and cold and motionless in death. He left it there that night, and great was Louisa's sorrow the next morning when she learned that her dear little friend had left her forever. She wept as she fondled its silky fur all day, and she was made fun of by a number of native women, who were helping her father build a boat at his place, but she took no notice of their ridicule, and went about the duty of making a pretty little gown, in which she dressed her pet, and her last act was placing the body in a tiny grave. The fresh mound of earth was smothered with beautiful native flowers, and edged with small pebbles as are people's graves.

From that day, fourteen years ago, until to-day, the memory of her little pet bat has remained with Louisa in clearness, and we are sure that none of our readers have ever had or heard of a stranger pet, nor of a stronger friendship than was this.—*The Childrens' Friend.*

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## BRIEF MENTION.

By referendum Switzerland has rejected the bill passed by the Federal Assembly for suppressing private distilleries.

Thirty inmates of an asylum for the insane, near Copenhagen, have been treated by injections of malaria. The experiment has been successful.

Comparative reports of the total ordinances performed in the Salt Lake temple since 1918 show a steady increase, their number in 1922 being nearly three hundred per cent. greater than that of 1918.

Trouble is still brewing between the Jews and Arabs in Palestine. Sir Herbert Samuel, High Commissioner for Palestine, is in England during his annual period of leave. While here he will discuss the Zionist problem as it relates to the attitude of the Arabs.

According to statistics published by the *Christian World*, "1,197,000 persons were recorded on June 11 as being wholly unemployed in Great Britain. This was 9,953 more than in the preceding week (the increase in Lancashire and Cheshire being nearly 12,000), but 288,878 less than the figure recorded on January 1, 1923."

Mr. Lloyd George, speaking in a Welsh Baptist Chapel not long ago, mentioned the difficulties occasioned by America's refusal to allow entrance into United States' harbors to vessels carrying liquor. The *Christian World* says he "urged that the British people should keep cool over the matter, and should, indeed, show some sympathy with the American people in their difficulty. America was making a very bold experiment to deal with probably the greatest curse of modern civilization.

It was in the interests of civilization that America should have full time to carry out the effort to solve a great problem. If she succeeded she would earn the gratitude of the whole world."

PERMISSION has been accorded by the Palestine Government to the Palestine Exploration Fund to begin work on the excavation of Ophel Hill, the site of the "City of David." During Mohammedan rule all such excavations were prohibited, and one nocturnal research under the "Sacred" Rock in the Mosque of Omar caused consternation in Jerusalem. British rule is now giving impetus to the work of archeologists, who have long dreamed of making this research on Ophel. Ophel, the site of Solomon's temple, constitutes part of Mt. Moriah (on which is the Mosque of Omar), and is the oldest part of Jerusalem. It is possible that light may be thrown upon the history of the early kings of *Genesis*, including Melchizedek.

## FROM THE MISSION FIELD.

**Releases and Departures.**—Elder Cyril W. Fossey, honorably released from his labors as a traveling elder in the Manchester conference, sailed for home Friday, the 6th inst., per s.s. *Montclare*. He was accompanied by his mother, and by Elder Leo E. Coombs, who has been honorably released from the New Zealand mission.

**Relief Society Reorganization.**—Tuesday, the 12th ult., the Nuneaton branch Relief Society of the Birmingham conference was reorganized with the following officers: Sister Miriam Williams, president; Sister Sarah Hopewell, first counselor; Sister Sarah A. Seckington, second counselor; Sister Eva Bradley, secretary and treasurer; and Sister Edith W. Horne, assistant secretary.

**Baptisms.**—Sunday, the 1st inst., a baptismal service was held at the public baths, St. Stephen's Green, Dublin, with President Benjamin R. Birchall presiding. Three candidates were baptized by President Birchall, Elder Vernon W. Maughan, and Elder Harold B. Crompton. After the baptisms the assembled company of about thirty persons adjourned to the meeting room, where a confirmation, sacramental, and testimony meeting was held. The candidates were confirmed by the above elders.

Saturday, the 30th ult., President Glen A. Finlayson conducted a baptismal service at Govanhill baths, Glasgow, Scotland. Two converts were baptized by President John B. Cummock, and were confirmed the following day by Presidents John B. Cummock and Glen A. Finlayson.

**Meetings of Traveling Elders.**—A meeting of the traveling elders of the Leeds conference was held in Clayton, Monday, the 25th ult. There were present: President David O. McKay, President

Guy A. Poulsen, Sister Elizabeth K. Poulsen and all the traveling elders of the Leeds conference. The elders gave favorable reports of conditions in the various branches. President McKay then spoke on the different phases of the work, imparting valuable advice and timely suggestions.

The monthly Priesthood meeting of the Liverpool conference was attended on the 30th ult., at Heaton Chambers, Blackburn, by all the elders of the conference, where, besides the usual reports, instructive talks were given by President Q David Hansen, Elder John Walsh, President John E. Owens of the Burnley branch, and President Walter Thompson of the Blackburn branch.

Saturday, the 30th ult., a meeting of the traveling elders of the Sheffield conference was held in the Latter-day Saints' Chapel at Pitsmoor, Sheffield, with President Clarence L. Giles presiding and conducting. The conditions existing in the conference were reviewed, problems were discussed and solutions given.

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**Socials.**—The Lancaster branch of the Liverpool conference entertained at an enjoyable social on Wednesday evening, the 27th ult., in honor of President Q David Hansen. After all had participated in games and refreshments, the guest of honor was presented with a splendid set of dessert knives.

A very successful social was held at 80 Clapham Road, Lowestoft (Norwich conference) on the 28th ult., in honor of Brother Jack W. Ellis, who was to leave for America. A program was rendered and refreshments were served, and every one had an enjoyable time. President Peter Tolboe and Elders Floyd A. Bailey and James D. Moyle were in attendance. Cuff links were presented to Brother Ellis, as a token of remembrance from the branch.

As an expression of its appreciation for the labors of President Q David Hansen, the Blackburn branch of the Liverpool conference entertained on the evening of the 30th ult. A splendid program and tasty refreshments caused the evening to pass quickly. A handsome toilet kit was presented to the guest of honor.

A farewell social was held Thursday, the 28th ult., by the South London branch, London conference, in honor of Sister Eda Voet and her family, and Brother William A. Sartain, Sen., and his two children. A well-prepared program was given by saints and friends, followed by a number of games. Refreshments were served.

Saturday, the 16th ult., the Relief Society of the Nuneaton branch (Birmingham conference) held a very successful social. Sister Miriam Williams and Brother William A. Tweed were in charge. Elders Edward W. Southwick and J. Trevor Buddell and a large number of saints and friends were in attendance. Games

were played and refreshments were served. A fair sum of money was realized for the benefit of the local Society.

## UP AND DOING.

Sit not blindfolded, soul, and sigh
For the immortal by and bye!
Dreamer, seek not heaven afar
On the shores of some strange star!
This a star is—this, thine earth!
Here the germ awakes to birth
Of God's sacred life in thee—
Heir of Immortality!

Soul, perceive thy perfect hour!
Let thy life burst into flower!
Heaven is opening to bestow
More than thou canst think or know.
Now to thy true height arise!
Enter now thy paradise!
In to-day to-morrow see!
*Now* is immortality!

—L. Larcom, from *Liahona*.

## DEATH.

Harrison.—Sister Mary Ann Harrison died Saturday evening, June 16th, 1923, at her home, 8 Dixon Street, Nottingham. She was born February 11th, 1851, at Helpringham, Lincolnshire. She and her husband, who preceded her some eight years ago to the other side, joined the Church together. Deceased was baptized September 19th, 1903, at Derby, by James L. Dunford, and was confirmed the following day by V. V. Phillips. Interment took place Wednesday, June 20th, in the Nottingham general cemetery. The funeral was conducted by Conference President Joseph H. Valentine. In her passing away the Nottingham branch loses one of its oldest and most faithful members.

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